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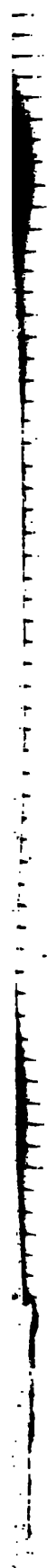
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1. See Opposite.
2. Minot, William. Memoir of ^{the} Hon Samuel Hoar ; prepared agreeably to a Resolution of the Massachusetts Historical Society. ... Boston. 1862.

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S E R M O N ,

PREACHED IN THE FIRST CHURCH, CONCORD,

NOVEMBER 9TH, 1856,

BEING THE SUNDAY SUCCEEDING THE DEATH

OF

HON. SAMUEL HOAR, L.L. D.,

BY THE PASTOR,

B A R Z I L L A I F R O S T .

PUBLISHED BY REQUEST.

CONCORD :
BENJAMIN TOLMAN, PRINTER.
1856.

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Hon. Charles Sumner, U.S.
of Boston, Class of '30.

MICROFILMED
AT HARVARD

NOTE.

This sermon was prepared in haste, in the common course of professional duty, without a thought of publication. A sudden departure on a long journey in quest of health, has prevented me from revising and enlarging it. It is therefore to be regarded as a hasty tribute to a great and good man, rather than as a complete view of his character. The glance at his benevolent labors toward the close of life is particularly defective. The amount and variety of his labors and contributions in every cause of religious and philanthropic benevolence, to which he devoted his whole time and talents with Apostolic zeal for the last twenty years, are unequalled, I think, by those of any individual in the Commonwealth, within that time, if not from its foundation. If written out, their history would be a most instructive chapter in Christian philanthropy.

THE AUTHOR.

HON. SAMUEL HOAR.

Psalms, 37,—37.—Mark the perfect man and behold the upright ;
for the end of that man is peace.

If we speak of absolute perfection, there has been but one being in our world, probably, who, possessing our mortal nature, and tempted as we are, was yet without sin. The word *thaum* in Hebrew, translated "perfect" in English, sometimes means innocent, pure-minded. It is translated into the Greek of the Septuagint by "*akakia*," which has this meaning. But in Hebrew, it also has the meaning of whole, entire. This is, doubtless, the meaning of the text. It means a whole man ; a true man. But the word whole is more expressive. The *whole* man is one whose entire manhood is complete.

His intellect, in the first place, is perfectly balanced and fully developed. The judgment is not dazzled by the imagination, nor the imagination subjugated by the judgment. The analytic power is not buried in abstractions, unmindful of facts ; nor the practical enslaved by facts, without seeing the law that connects them. One, however eminent in either of these

faculties, as a practical man, a philosopher, a poet, is only the fragment of a man. The *whole* intellect does not mistake the facts of man's creating, for God's facts; nor man's abstractions for God's laws; nor man's fancies, however gorgeous with kaleidoscope beauties, for the harmony and beauty of God's creation. It sees things as they are, in their *reality*,—in their *harmony*,—in their *beauty*. Judgment, reasoning, imagination, are united in the same act. Fact, philosophy, poetry, are one. It consists in seeing things as God has made them.

The *whole* man has, in the next place, conscience,—conscience supreme over all other faculties. This is its rightful position in our constitution, as Bishop Butler has so clearly shown. He who allows any faculty or desire to prevail over the authority of conscience is a rebel against his own nature, as well as against God's moral judgment. The true man obeys conscience under all circumstances. Whether making or administering laws; whether adopting a national policy, or transacting a private business; whether acting with princes or peasants, with adults or children, the first and only question is, "is it right?" This decided, wealth, party, flattery, frowns, weigh not a feather.

"Nor number, nor example, with him wrought,
To swerve from truth, or change his constant mind."

His independence, impartiality, dignity, are as much above the mere tactician, as the everlasting hills are above the petty structures of man that rise and vanish like bubbles at their base.

Again, the *whole* man has all the human affections

in their depth and sweetness. There is a greatness, that looks upon tenderness as a womanly weakness. But this is the quality of those who are only gigantic fragments of a man—the practical man, who is only a hand; the intellectual man, who is all eye; the artist, who is a mere daguerreotype lens through which nature shines upon the canvass. But, in the *whole* man, the heart holds no subordinate place. It is not a superficial sensibility,—the shallow pool that changes with every change of temperature. The well is deep, and water is not drawn except by an adequate agency; and then, to the parched lips of want, trial, and sorrow, it has a coolness and sweetness, enhanced by the depth of the source from which it comes. All hearts, from the king to the beggar, from the strong man to the child, thirst for this love. It flows out in benevolent acts, in tender compassion, in generous sympathy, in sweet affection. In these last qualities it is more precious than gold, better than talents, higher than power. In the whole man the heart holds no inferior place. The highest being in the universe is Love, in his very essence, and his brightest representative on earth had a fulness and tenderness of love, pervading his every word and act, such as no mortal man has yet shown.

Such is the true man, the whole man,—the best of heaven's gifts to this lower world,—a gift including, O! how many other precious gifts!

Few men in our Commonwealth or country, have approached this standard of a *whole* man, more nearly than our venerated and beloved towns-man, parish-ioner, and friend, whom God has just taken unto himself. Not for his sake, but our own, would we

seek to treasure up the lessons and influences which such a life imparts. He has gone beyond the reach of our poor judgments. And if he had not, his modest nature would be pained by any words that look like praise. Perhaps his family may have the same feelings. But this should not deprive us of the religious improvement of such a life and character.

History is said to be philosophy teaching by example. Biography is certainly, in the lives of the good, philosophy, humanity, and Christianity, teaching by living examples. God's great teachers to men are his wise and good servants.

"Lives of great men all remind us
We may make our lives sublime."

Christ said, "This I have done for an example unto you, that you should do as I have done." Paul said, in reference to ancient worthies, "Whatsoever things were written aforetime were written for our learning." To that end were written the life of Christ, the Acts of the Apostles, the lives of the good. But the profit we derive from them, will depend on our estimate of their worth, our love of their excellence, and our steadfast following in their foot-steps.

The best general statement in regard to Mr. Hoar is, that he was a *whole* man. The word integrity, comes from *integer*, meaning, one, or whole. It is generally applied to the moral nature, but may, with equal propriety, be applied to every department of human nature.

Mr. Hoar had, in the first place, an integrity of the intellect—not one or two shining special faculties, to make a reputation—but a balance of faculties, and a harmony of development. He had a fine analytic

power. Few men could so brush away the rubbish, and go directly to the root of a question, from which the whole issue sprang, and fix more steadily upon it his own mind and the minds of others, until it stood out clear and solid to the view of all. This is what gave him his power with a court and jury. This is what made him such an excellent presiding officer over great assemblies. At the World's Temperance Convention in New York, after half of a day had been wasted and the vast assembly had become excited and confused with irrelevant questions, and there was danger that another day would be wasted, he arose, and in a few simple words showed what was the great question before them, and how irrelevant every thing else,—and the Babel confusion was stilled, and by a nearly unanimous vote the assembly proceeded to the question which they had come from the ends of the earth to consider.

It was this analytic power that made him such an excellent adviser in perplexed and difficult questions. This is one of the highest attributes of mind, and has given to the great in every science and profession their power.

His reasoning power was also good. Few men could see more clearly the strong connexions,—the iron links of truth; and few could so follow its thread, amidst the labyrinths of error, and the dust of accidental associations, until it led him out into the light of a just conclusion. What he saw, he saw clearly, and he never let go a good hold until he saw a better. There were few men upon whom it was more difficult to impose bad logic, false rhetoric, or factitious associations of ideas. And he was *far above* the usual

temptation of his profession to impose them on others.

Mr. Hoar was remarkable for judgment. He was pre-eminently a man of understanding. This is the practical faculty. It sees the fitness and propriety of things under existing circumstances. This saved him from wrong decisions and false positions through life. It enabled him, when people sought advice in difficulty, as so *many* did from him, to point out the course which proved so generally the true and safe one. And in town meeting, and lyceum, and temperance, and other meetings, when a measure of doubtful expediency or propriety was proposed, how often did he arise, and with his calm wisdom save the assembly from impending mortification and folly! How many neighbors and friends have been saved from mistakes and rescued from positions of mortification and censure by his judgment!

He had little of what is called imagination, that is to say, the creative faculty. But he had a fine appreciation of natural beauty. He could not draw a fancy sketch of a child. But no one saw or admired more the beauty and sweetness of a real child. He was not gifted in creating flowers of rhetoric or poetry. But few had more admiration of flowers of God's make. He could not make fancy sketches of romantic characters, but of the beauty of a true, generous, noble act or soul, few had a quicker sense or keener relish. And there is a poetry, I think the *highest*, in natural beauty, and the beauty of truth and loveliness. Few had a better perception or a deeper love for these.

And what was best, in him all these powers were finely balanced. The analytic power never lost sight

of its facts, nor the judgment of its principles. The reasoning faculty was never dazzled by the imagination, nor the beauty and aroma of truth withered up in a dry logic. Surely he had what may be called the integrity of the intellect.

In an eminent degree he had the integrity of the moral nature. In him conscience had its rightful supremacy. Strong by nature, and strengthened by early culture and a life of discipline, it had become "a law of God after the inner man," before which every passion, and taste and habit bowed implicitly. He was eminently a just man. What is right, was his first enquiry, and the turning point of his decision in all transactions, and in all relations. This gave him that sacred regard for the rights of all,—of the poor, of the colored, of the child as well as of the great. And this was not confined to the rights of property, as is so common. It extended equally to the rights of conscience, the rights of judgment, the rights of personal respect. He would not invade the right of a child to his independent thought and feeling. He was peculiarly tender of the rights of children as well as of all classes of the weak and defenceless. There was a certain rectitude pervading his whole mind; a truthfulness, a justice and uprightness. In this comprehensive sense of righteousness, is the saying so widely renowned, "An honest man's the noblest work of God." In this high sense he was an honest man, a just man, a righteous man. Such was the integrity of his moral nature.

With all his calm and seemingly staid manner he had the integrity of a manly heart. He had not

strong gushes of feeling for a few favorites, and a cold selfishness for every body else. His affections did not burst out only on great occasions and lie dormant all the rest of the time beneath the crust of indifference. But it was a central warmth of the heart, a natural, equable, all pervading. His speech, dignified, grave, was yet genial with the glow of kindness. His manners, so guarded and stately, might have been formal if they had not been natural and graceful through true kindness. No woman could speak to a little child in the street with more gentleness. His acts of benevolence, of which he seemed to think so little on his own part, had a deliberate and thoughtful regard for others that could spring only from a true heart. His friendships, so void of profession and flattery, scarcely different in manner from ordinary relations, had yet a genial warmth, like that of the earth in spring, which you can scarcely feel when you lay your hands on it, but it causes the seeds to germinate and the buds to swell. What tenderness and strength must that love have in the nearer relations, when, after more than forty years, the subjects of it cannot remember that he ever uttered a hasty or hard word. A love and kindness that could so subdue the selfish emotions, triumph over the vexations of life, give gentleness to the manners, softness to the tones, kindness to the friendships, tenderness to the holier relations, could spring only from a full, tender, manly heart. In the generous sense of that popular expression, he was *"whole-hearted."*

Sir James McIntosh has said, "Virtue is the state of a just, prudent, firm, and temperate mind. Religion is the whole of those sentiments which such a mind

feels towards an infinitely perfect Being." This is so. And from this we may learn the character of Mr. Hoar's religion. It was the homage and service of the intellect, of the conscience and of the heart. It was eminently rational, purely moral, deeply devout. It dealt justly, loved mercy, and walked humbly with God. With his eminent gifts, associated with the best minds of the country, and as the result of a long and careful investigation, he settled down firmly on the doctrines of the Unitarian faith. But he had a strong sympathy for those in our body, who are striving to attain a deeper faith and piety in our views and practice. While he rejected the moral and metaphysical theories of Calvinism, he earnestly sought to comprehend and appreciate the great spiritual truths that underlie those doctrines and give them their vitality and power. These truths he believed to be better represented by Unitarian doctrines truly appreciated. He dwelt upon no thought with greater frequency and fervency in later years, than the sad disparity between the principles and professions of Christians and their practice. But I must not enlarge.

Such was the citizen, parishioner, friend, who has left us. He was indeed a whole man. He had a completeness of the intellect, of the moral nature, of the heart, developed harmoniously by a careful discipline and consecrated to the service of his race and his God.

He has lived fifty-one years last September in this town. And what an influence in all its interests has he exerted upon it! Nearly all the present inhabitants have come into the world or into town since he came. And yet so permanent is our population

that not a few can speak of his first professional effort, in the hall of the old hotel, and the admiration and expectation it excited, as if it were but of yesterday. I have never heard one individual speak of one wrong act or word of his during all that half century. This is the more remarkable as he carried such an active, controlling agency into the affairs of the town. Every interest of the town and religious society has been dear to him, and received his generous support. In town meeting how much has his calm wisdom done to preserve harmony! In every measure for the interest and honor of the town he has encouraged the largest expenditure. The cause of Education has received his warmest support. It is owing more to him than any other man, that the appropriations for schools have gone up in twenty years from fifteen hundred to over three thousand dollars. You will all remember with what eloquence he advocated an increase of appropriation on one occasion, saying, "I would rather wear my coat until it is thread-bare, than that the children should want the means of education." Although advanced in years and honors, he entered into the duties of the school committee like a young man. And at the close, when one spoke of the difficulties of the office, he said: "I cannot well conceive of anything more pleasant than our duties and intercourse have been."

In the Temperance reform he has been one of the principal forces. From the meetings he was rarely absent. To the cause he poured out his money like water. How often, in storm and darkness, in snow and mire, has he walked to the remotest school house to plead with the fallen and tempted to turn and live.

And what a change of habits! From a consumption of seven hogsheads of intoxicating liquors a week, and the habitual use of it by nearly every adult person in town, and the estimated number of sixty drunkards, mostly heads of families, how little is now consumed! how few inebriates! They who turn many to righteousness shall shine as the brightness of the firmament, and as the stars. Surely Mr. Hoar must have many jewels in his crown of those saved by his faithfulness.

In this church and society, in half a century, what an influence he has exerted! In his pew, constant as the Sabbath returned, a reverent worshipper, and a most appreciative listener, the sanctuary seemed holier and the pulpit stronger for his presence. It has been said he never heard a sermon which he did not think a good one. The truth is, if there was but one corn of wheat amidst whatever chaff, it would fall into his good and honest heart and bring forth fruit. How much wiser, than to amuse one's self by blowing about the chaff with the winds of criticism, unmindful of the grain, although but a single kernel. He was ever the warm personal friend of the clergyman, and O! how kind, disinterested, delicate that friendship! He brought the same watchful care and sympathy to the interest of the parish as to his domestic concerns. On all the counsels, measures, and interest of this religious society for half a century he has stamped his wisdom, his liberality, his faith, and reverent spirit.

In the Sabbath School his services have been invaluable. From its commencement, through all the long years and changing fortunes, it has received his warm support, and most of the time his devoted services as teacher or superintendent. Scarcely has he

been absent from a Sabbath School or teacher's meeting. For years he has had large advanced classes, mostly females. How many wives and mothers are now nobler, and discharging their duties better for his instructions and influence. But he was ever ready to take the youngest classes with equal interest. A few years ago a pupil of his, a little boy, who had a nobility of soul in the midst of poverty, was drowned in Concord river. The night before, as he sat in his humble home, as if touched by some angel influence to prepare him for Heaven, he spoke tenderly to his poor widowed mother of her kindness, of what he meant to do for her when he was a man, of his noble plans of life. And then he turned to speak affectionately and reverently of his Sunday School teacher, as if instinctively conscious of the source whence he derived his holy thoughts. This illustrates the kind of influence he exerted. O! faithful servant of Christ, long watchful, tender feeder of his lambs, how can we do without thee in our Sunday School!

Mr. Hoar's influence was very great in the Commonwealth and the community. In early life he steadily declined being a candidate for office. Still he was sometimes prevailed on to accept it. He was a member of the Convention to revise the Constitution in 1820.

He was a representative in the twenty-fourth Congress, and was three times a State Senator. In 1844, when some one of great wisdom and weight of character, as well as professional eminence, was wanted to go to South Carolina to test the constitutionality of the laws, which there involved the personal rights of colored seamen, the Governor, with the advice of

the Council, fixed upon him. And how nobly he performed that dangerous duty, and how unworthily the State requited those services, posterity will bear witness, when the spirit of the Pilgrims and Revolutionary Fathers is rekindled in Massachusetts. He was twice Councillor; and in 1850, he was representative of this town in the General Court. By his influence the Courts were retained here, and the rank of Concord, as a shire-town, has still been preserved.

In 1842, he was the agent of Massachusetts, commissioned to protect the interests of the Seneca Indians, in the negotiation of a treaty by which they sold their lands. The consent of this Commonwealth was necessary to the validity of the treaty and sale, and his honorable trust was discharged with watchful and scrupulous fidelity.

In all these public duties, whether State or national, he was ever a man of peace, the steadfast friend of liberty, a lover of justice. While he rejoiced in the advancement of his country, he ever gave his voice and vote against her unholy aggressions upon the poor Indian, the down-trodden African, the outraged Mexican. And next to the welfare of his family, his deepest anxiety in leaving the world was for the cause of liberty in this country; especially, lest the free settlers in Kansas, and all the millions that are to be there, should be handed over to the degradation and wretchedness of slavery.

After retiring from professional life, nearly twenty years ago, he devoted himself almost entirely, with all his professional knowledge, ripened powers, and large contributions, to Christian Benevolence. Peace, Colonization, Temperance, Bible, Sunday School, Edu-

cational Societies, have all received his liberal contribution and unwearied support as officer and member. His private charities have been as abundant as his public. And the manner was as generous as the amount. When I apologized for calling too frequently for contributions, he would say, "I am obliged to you for doing my duty. It is as much my work as yours." How appropriate and beautiful a close to a Christian life, these eighteen last years of benevolent activity! How narrow and selfish the "*otium cum dignitate*" of the philosopher, the learned leisure of the retired scholar, the luxurious ease of the rich and the professional man in retirement, compared with his calm, cheerful, honored devotion to humanity and Christ!

And now, faithful parishioner, citizen, neighbor, Sunday School teacher, how can we give thee up! Devoted friend, tender husband and father, how can we say farewell! Thy venerable form and noble character, identified for fifty years with every object and scene of this ancient town, shall still blend with them and make the elms of our streets more venerable, invest our hill-tops with a calmer beauty, our groves and waters with a more winning loveliness. They shall give to our schools a higher dignity, to the Sunday School a nobler aim, to the sanctuary more reverence, to the table of Christ a nearer sense of his presence. Faithful parishioner, dear friend, servant of Christ, farewell! Earth is better that thou hast lived. Heaven shall gain by thy presence!

SAMUEL HOAR,

Son of **SAMUEL** and **SUSANNAH HOAR**;

Born in Lincoln, May 18, 1778;

Graduated at Harvard College, 1802;

A private tutor in Virginia, 1802 to 1804;

Studied law with the Hon. **ARTEMAS WARD**, afterward Chief Justice of the Court of Common Pleas, in Charlestown;

Admitted to the bar in September, 1805, and came to Concord and opened an office for the practice of law in the same month;

Married to **SARAH**, youngest child of **ROGER SHERMAN**, of Connecticut, at New Haven, Oct. 13, 1812;

A member of the Convention to revise the Constitution of Massachusetts, in 1820;

A State Senator in 1825, 1832, 1833;

Representative in the 24th Congress, 1835-1837;

Received the degree of L.L. D., at Cambridge, 1838;

Agent of Massachusetts to protect the interests of the Seneca Indians in the sale of their lands, in 1842;

Commissioned as the agent of Massachusetts at the port of Charleston, South Carolina, to test the constitutionality of the laws for the imprisonment of colored seamen, citizens of Massachusetts, Oct. 11, 1844;

Expelled by violence from that city and State, Dec. 6, 1844;

Member of the Council, 1845, 1846;

Representative from Concord to the General Court, in 1850;

One of the Overseers of Harvard University;

One of the Trustees of the School for Idiotic and Feeble-minded Youth.

Member or officer of the following Societies :—

- The American Academy of Arts and Sciences ;
- The Massachusetts Historical Society ;
- The Society for the Propagation of the Gospel among the Indians and
others, in North America ;
- The American Unitarian Association ;
- The Colonization Society ;
- The Bible Society ;
- The Massachusetts and Middlesex Sunday School Societies ;
- The Massachusetts and American Peace Societies ;
- The Massachusetts Temperance Society ;
- The Concord Social Circle.

from R. L. H. H. of

Massachusetts Historical Society.

MEMOIR

OF THE

HON. SAMUEL HOAR.



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MEMOIR

OF THE

HON. SAMUEL HOAR;

PREPARED AGREEABLY TO A RESOLUTION

OF THE

MASSACHUSETTS HISTORICAL SOCIETY.

BY WILLIAM MINOT.

BOSTON:

PRINTED BY JOHN WILSON AND SON,

22, SCHOOL STREET.

1862.

1862, Sept. 16.
Gift of
Wm. L. H. H. H. H.
of H. H.
(H. H. H. H. H.)

MICROFILMED
AT HARVARD

MEMOIR
OF THE
HON. SAMUEL HOAR.

THE high estimation in which Mr. Hoar was held in this Commonwealth, and especially by those persons connected with him by political and civil relations, and in various associations for the diffusion of knowledge and the improvement of the moral condition of his fellow-citizens, has been proved by the testimony of numerous friends, and in memoirs and eulogies in the public journals; so that the writer of this notice will aim only to give a brief and succinct account of the life and character of this excellent man.

The father of Samuel Hoar was a farmer of great respectability in the town of Lincoln, in the county of Middlesex; and so much distinguished was he by his intelligence and influence, that he represented his county in the Senate of the Commonwealth.

Mr. Hoar was born in Lincoln, on the eighteenth day of May, 1778. While engaged in his literary education, he was also occupied in the labors of the farm; and thus acquired an acquaintance with agricultural affairs, and a love of country life, which he retained as long as he lived. His preparatory studies were completed in his native town, under the instruction of the Rev. Dr. Stearns, the master of an academy which for many years enjoyed a high reputation.

Among a large number of pupils, Samuel Hoar was considered the first scholar. In July, 1798, in his twenty-first year, he entered Harvard College, better fitted than most of his classmates. He was a thoughtful lad, fully aware of the advantages of education offered to him, and determined to avail himself of them; and he wisely persevered in his determination. His superior age and his studious habits disinclined him from indulging habitually in the sports and frolics of his younger classmates; yet he was not unsocial or reserved, and was generally beloved by his class.

He passed through his literary course with distinguished honor, and left the university with an unblemished character and a pure mind, enriched with various learning, and qualified to engage with success in any profession into which he might incline to enter.

His preference was soon given to the bar; for which he was well fitted by his taste for metaphysical investigations and his strong powers of reasoning.

For nearly two years after he graduated, he was engaged as a private tutor in Virginia. Though he was kindly and respectfully treated by the family in which he resided, he imbibed there a strong abhorrence of the condition of domestic slavery, which he never lost.

On his return from Virginia, he entered the office of Artemas Ward, Esq., of Charlestown; where he prosecuted his legal studies until his admission to the Middlesex bar, in September, 1805. Mr. Ward, afterwards Chief-Justice of the Court of Common Pleas, was one of the last of the old-fashioned race of black-letter lawyers (now extinct in Massachusetts), who loved to plunge into the profound learning of Coke, Hale, and Plowden, and who preferred the principles of jurisprudence to the decisions of cases. From such a master, Mr. Hoar went to the bar with a mind imbued with a taste for legal science, and well qualified to apply it in a liberal manner to the practice of his profession.

He opened his office in Concord, and was soon extensively employed.

For several years, three gentlemen of eminence had nearly monopolized the business of advocates at the Middlesex bar ; * and so long had their exclusive claims been submitted to, that the attempt of a young lawyer to argue a cause which he himself had originated was almost deemed an encroachment on the privileges of the seniors. This assumption, Mr. Hoar would not submit to ; and he, with a cotemporary friend, † resolved to resist the claims of the seniors ; and they entirely succeeded in opening all branches of the practice to those who were qualified to execute them.

Not long after this, Mr. Hoar became a leader, and was usually retained in every case of importance in his own county, while his reputation gradually extended to the neighboring counties ; and, though he was averse to going out of his own circuit, he was frequently employed in Suffolk, Worcester, and Essex.

He was no rhetorician, and made no pretensions to eloquence ; but his strong good sense, his serious and earnest manner of speaking, added to his high reputation for sincerity and probity, and his conscientious manner of stating his case, gave him great power and influence with the jury. This was manifested in the trial of a capital case in Essex County, in 1831 ; where several parties were implicated in the charge of an atrocious murder, and the public mind was highly excited. The first talent in the State was engaged in the prosecution ; and, after the conviction of the principals, certain supposed accessories were prosecuted with great zeal and eagerness, and were in danger of an undeserved conviction. For one of these, Mr. Hoar was engaged. He succeeded in tranquillizing the minds of the jury, and allaying the public prejudice

* Artemas Ward, Timothy Bigelow, Samuel Dana.

† Augustus Peabody.

against his client; and, opposed to a powerful array of talent, obtained a verdict of acquittal.

He had little taste or inclination for political life; preferring the practice of his profession, and the leisure and retirement of his quiet home. A man, however, of his talent and character, could not live in obscurity: the public knew his powers, and claimed the exercise of them for the public good. This claim he could not always resist; and, though by no means popular in the vulgar sense of that term, his integrity and disinterestedness were universally known and admitted; and he was repeatedly elected to offices of honor and confidence in his own town and county, and, in 1835, to the Congress of the United States. The Journals of the House of Representatives attest the fidelity with which he executed his duties in that body. He watched the course of business with a vigilant eye; and prevented, by judicious amendments, several attempts of the advocates of extreme measures. He made no speeches for *Buncombe*, and seldom addressed the House at much length; but, when he thought proper to do so, he was listened to with respect and attention.

In 1844, the Legislature of Massachusetts was greatly excited by the existence of Negro slavery in the Southern States, and especially by the illegal and cruel practice of imprisoning colored seamen on their arrival in Charleston in Northern vessels; which afforded a suitable occasion to our abolitionists for proclaiming their abhorrence of slavery. Accordingly, a resolve was passed for the appointment of commissioners, with power to institute suits in one or two Southern States, to test the legality of the Charleston practice. Mr. Hoar accepted the appointment of commissioner for South Carolina; and proceeded to Charleston, accompanied by his daughter.

His reception justified the fears of some of his friends, and, but for the courage and dignified bearing of Mr. Hoar, would have been marked by savage violence. The mission

was attended with no other results than to disgrace the character of the people of Charleston, and to aggravate the increasing hatred between the two sections of the country.

In the latter part of his life, Mr. Hoar relinquished the practice of his profession and all official employments, and devoted himself principally to his books and his farm. He was a zealous advocate of the cause of humanity in every form, and gave much of his time to promoting temperance, and the religious and moral education of the people. He was particularly interested in the experiment of improving the condition of idiots and feeble-minded children, and had the satisfaction to witness its success in greatly increasing the intelligence and comfort of that unhappy class of our fellow-beings. He was a member of various religious, literary, and charitable societies, whose meetings he attended with great regularity. The distinguishing characteristic of Mr. Hoar was an exact and conscientious discharge of every duty incumbent upon him. What he believed he ought to do, he did with calm energy, not embarrassed or deterred by difficulties. There was no indifference or indolence in his composition. No duty was minute enough to be postponed or neglected, and no form of service to the public or individuals became hackneyed by repetition. The hour and place were always remembered and observed.

Mr. Hoar spent the remainder of his life, after his retirement from the bar, in the town of Concord, singularly blessed in his domestic relations, and in the midst of a refined and intellectual society.

Few men like him have received so ample a reward, in this world, of a long and virtuous life. It was exempt from any serious calamity. By a course of uniform integrity and fearless independence, it secured the respect of the wise and the good. The world gave him honor and confidence; and his piety, liberality, and disinterestedness gave him that peace which the world cannot give.

He died at Concord, on the 2d of November, 1856. On a monument erected to his memory, in the cemetery of that town, is the following just and beautiful inscription:—

SAMUEL HOAR OF CONCORD.

Died in Concord, Nov. 2, 1856.

Born in Lincoln, May 18, 1778.

He was long one of the most eminent lawyers
And beloved citizens of Massachusetts.

A safe counsellor, a kind neighbor, a Christian gentleman,

He had a dignity that commanded the respect,
And a sweetness of modesty that won the affection,
Of all men.

He practised an economy that never wasted,
And a liberality that never spared.

Of proud capacity for the highest offices,
He never avoided obscure duties.

He never sought stations of fame or emolument,
And never shrank from positions of danger or obloquy.

His days were made happy by public esteem
And private affection.

To the latest moment of his long life,
He preserved his clear intellect unimpaired;
And, fully conscious of its approach, met death
With the perfect assurance of

IMMORTAL LIFE.

W. M.

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